

THE FIELD IS THE WORLD

VOL. II.

Nov. 1888.

NO. II.

The Missionary Helper

PUBLISHED MONTHLY
BY THE

FREE-BAPTIST

WOMAN'S MISSIONARY SOCIETY

BOSTON.

CONTENTS.

	PAGE.		
EDITORIAL:—		FROM THE FIELD:—	
Note	361	Winds, Storms: When to be Ex- pected, etc. <i>Hattie P. Phillips</i> . . .	374
Anniversary Reminiscences . . .	362	The Ubiquitous Crow. <i>H. M. B.</i> . . .	378
W. M. S. Anniversary at Laconia, N. H.	363	HELPS FOR MONTHLY MEETINGS . . .	380
Notes.	394	HOME DEPARTMENT:—	
IN GENERAL:—		Enthusiasm. <i>Sel.</i>	381
The Good Time Coming. <i>Mrs.</i> <i>Mary R. Phillips</i>	364	Service. <i>Hannah Whitehall Smith</i> . . .	382
The Gospel in Japan. <i>Sel.</i>	366	Health Notes	383
The Home Missionary's Thanks- giving (poetry). <i>Mary B. Win-</i> <i>gate</i>	370	WORDS FROM HOME WORKERS . . .	385
Missionary Costumes	373	CHILDREN'S NICHE:—	
		Little Kamala. <i>C. I. Boyer</i>	391
		Letter from Mrs. Griffin	392
		Letter from Michigan	393
		PUBLISHER'S DEPARTMENT	394
		CONTRIBUTIONS	395

The ** Missionary ** Helper.

TERMS: Fifty Cents per year, **IN ADVANCE.** For ten or more copies, one copy free; no extra charge for postage.

TIME: Subscriptions should begin either with **January or July.**

We shall continue to send the magazine until it is ordered discontinued.

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PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

VOL. XI. NOVEMBER, 1888. No. 11.

"Righteousness exalteth a nation, but sin is a reproach to any people."

How American Christians can sit still and do nothing for temperance, when such pitiful appeals are coming from different parts of Africa to be saved from *Christian rum*, is hard to understand. From every pulpit let the cry go up mightily, God pity our nation! The door that was opened by thy providence for the entrance of Christianity to the dark continent, has been entered by the greatest curse that our nation could have sent there! God have mercy on us while we are getting our eyes open!

Scarcely a week passes that there does not reach us from some source an appeal so strong that it thrills us through and through, *begging*, ENTREATING, IMPLORING, that the introduction of liquors into Africa may be stopped. Soon we are to have a presidential election. Christian men, will you vote for protection? Thousands of sable faces are looking pitifully across the water to this Christian land for your answer. Shall *they be protected* from American rum? There is no question that begins to compare in importance with the temperance issue in this campaign. May God's spirit guide American men on Nov. 8, and may the result of that day's service for the

Master show that thousands of Christian men have so voted as to make the liquor power of this country tremble.

ANNIVERSARY REMINISCENCE.

DURING our brief stay at Laconia we had heard the word *Union* a number of times. Free Baptist missionary women and men do use that word occasionally when in consultation nowadays. We were obliged to leave before the meeting was over, but the last thing we heard, as with bag in hand we stood ready to say good-by to the Foreign Mission Board meeting, was that the joint meeting of the Boards (which it had been voted by both Boards should be held annually for mutual conference and planning) would be held at Harper's Ferry previous to the opening of General Conference. Then we left it all behind, and hurried for the train. We believe in leaving things behind occasionally. If people did not, they might have to carry the whole world on their shoulders all at once. So we purposed to leave that question of *Union* behind. It seemed to us a wise, practical step that had been taken,—one well adapted to help the two Boards to get acquainted with each other's good qualities and faults. Such an acquaintance ought to precede union.

But when we were well seated in the car it was pleasant to think "that union question is adjusted for the present, and now we will study human nature and rest."

It was a sweet, wee bit of chubbiness, looking out from under a downy hood, that we were watching across the aisle, when right beside us a voice said gravely, "Union, Union." What! Had some disembodied spirit followed us, to thus disturb our repose? A paper boy walked calmly down the aisle with his bundle under his arm, and again the attention of all the people in that car was called to "Union, Union."

We had been pitying the pale young girl who was wearily resting her head against the car, and wondering if the old lady

in front of us would be able to get out with all her bundles, without help, when again a voice beside us reminded us in dignified tones of "Union, Union." Why it was necessary for that paper vender, on several different occasions before reaching Concord, to remind *me* that he had the "Union" for sale, I can not explain; but if the amused smile which it caused did not become stereotyped before he left, it was not his fault nor mine.

It is a foolish little incident to repeat, do you say? Well, perhaps so. Then, if you do not enjoy the incident, here is a moral for you. The question of *Union* will *never be left behind*, until woman comes to fill in Church and State the place God intends she shall occupy *beside* her brothers.

W. M. S. ANNIVERSARY AT LACONIA, N. H.

THE anniversary exercises of the F. B. Woman's Missionary Society, Thursday afternoon, Oct. 3, opened with a service in memory of Mrs. Clara E. Dexter and Rev. J. L. Sinclair, two consecrated workers, whose absence the Woman's Society mourns. Rev. N. C. Brackett in well chosen words reviewed the characteristic features of Mr. Sinclair's life which made him so useful. Truly our Society has lost a friend in the death of the founder of the "Sinclair Orphanage" in India. Mr. Brackett was followed by the treasurer of the Society, Miss DeMeritte, who spoke of Mrs. Dexter's invaluable services in connection with the Woman's Bureau, the Woman's Missionary Society, and the church of which her husband was and is pastor, closing with the, to her, comforting assurance that Mrs. Dexter *lives* in a larger and truer sense than she lived here. At two o'clock the president of the Society, Mrs. J. B. Davis, took in charge the regular annual services. The report of the corresponding secretary, Mrs. J. A. Lowell, read by Mrs. N. A. Avery, gives a very interesting account of the work of the Society during the past year, and the treasurer's report

shows a balance in the treasury of about thirteen hundred dollars. In announcing this fact, she expressed the wish that no one would be frightened by this surplus, as missionaries are to be returned to India, and a *new* one sent as soon as she can be found.

The reports were followed by an address by Mrs. F. H. Peckham, which was *earnest, strong, and true*. Then Mrs. Brewster, the delegate of the Woman's Society to the great missionary convention in London, in a finely written address, gave a very interesting account of the meeting,—its make-up, its spirit, and its purposes. We hope that our Auxiliaries will arrange with Mrs. Brewster for a visit to them, that they may get the benefit which can come to them from this meeting through Mrs. Brewster.

This anniversary exercise of our Society will long remain in our memory.

THE GOOD TIME COMING.

BY MRS. MARY R. PHILLIPS.

LET us go up, at once and possess it, for we are well able to overcome it."

If, now and then, doubts as to whether our women in their onward march will cross the border line and enter the promised land, or be frightened back by reports of the giants, ever came to us, two weeks' stay at Ocean Park this summer and the paper by the president of the Woman's Society dispelled them all.

One has but to look into the faces of these same women to see that they are set Zionward, for the building up of "His kingdom." They are as surely pledged to the work as they were fifteen years ago, and who shall hinder them from going up with their husbands and sons to an equal share of our Canaan, our land flowing with milk and honey? "Thou hast been faithful over a few things, I will make thee ruler over many," comes clearer than ever.

In the paper, "Union : Are We Ready?" (September HELPER) the tenor of the "seven methods" of woman's work only intensifies the plea, "Grant her an equal share in the whole work." Secondly, there are seven—a perfect number—varied assertions, clear and full, that our women will not turn back. Thirdly, that they will still cling to their woman's meetings, where a better preparation for the onward journey may be made, and where union in its holiest meaning may be studied. Lastly, the *welcome* has come, referred to in the sentence : "When, in matters of trust and honor, in civil and religious positions, she is welcomed as an equal factor, an equal co-worker in every department in which she has shown herself efficient, then and then only it may be proper to talk of union." This welcome has come from men of highest standing and holiest calling, and our own denomination has in spirit always welcomed woman to the best it had to give, and every man in it to-day, whose opinion is worthy the notice of a woman with a high and holy purpose in life, is repeating the welcome.

If, now and then, our women have been overlooked, it must be attributed to carelessness or ignorance, and that, too, quite as much the woman's as the man's.

No careful student of history can fail to see that, in the aggregate, man more than woman has lifted woman, and to-day on the border-line his brotherly hand is extended to her. From across many seas there comes a bold, manly welcome to matters of trust and honor concerning India, that we may well acknowledge with sisterly gratitude. No surer evidence has come of woman's fitness for these trusts than the little rows of significant figures that he has carefully arranged ; and what a new impetus the work and workers will receive towards highest doing, when our women there, tried and true, and equal to the position, have an equal share in the whole responsibility. Just in proportion as we feel the intense responsibility of this work at home and abroad, shall we realize the need of united effort. Just in proportion as we see this "opportunity of the age," more

surely ours because of the more liberal spirit of our people,—shall we study its import as regards not only ourselves but one-half of the human family, and makes us leaders in a cause worthy of our all and more than all.

I can not close without here very heartily thanking the kind men and women who came into my normal mission classes at Ocean Park, and helped so earnestly; and I am especially grateful to the boys and girls and many older ones who united in helping arrange the Indian scenes, and in providing for them. I hope the *pweha*, *palouqueen* (mail bag, water bag), and many other Indian things made there, may be helpful many times more.

THE GOSPEL IN JAPAN.

EARLY in the sixteenth century some Portuguese traders were obliged, owing to bad weather, to take refuge in one of the ports of Japan. They were kindly received by the people, and soon commercial relations were established between the two governments; and ships from Portugal, after visiting some of the ports of India, came frequently to Japan, laden with merchandise, both from the West and the East. In 1547 one of these vessels, after having stopped at Goa on the way, brought, in addition to its saleable freight, the celebrated Roman Catholic missionary, Francis Xavier, and two associates. A young Japanese who had committed some crime, and had been obliged to fly from his country, had found his way to Goa. There he met with Xavier, who taught him and baptized him. The youth persuaded Xavier to accompany him to Japan. The Japanese welcomed these missionaries very cordially, and the government gave them permission to preach. The people heard and believed, and converts were made by thousands, many of them being the nobles of the land. It is said that millions embraced Christianity.

The priests who followed Xavier and his associates were very different men, and they began to interfere politically. This led

to a fearful persecution. The Portuguese were banished from the islands, and many of the missionaries were put to death. This persecution raged from 1614 until 1634, when it ended in the terrible tragedy of Pappenberg. Pappenberg is a small cone-shaped rock island at the entrance of the beautiful harbor of Nagasaki. Here a cross was erected, and 30,000 Christians, men, women, and children, were taken to it, and told either to spit upon it, and so renounce their faith, or be thrown from the cliff down to the rocks below. They chose the latter. Some were burned to death, others were crucified, the most were thrown headlong from the cliff. Christianity was thus stamped out of the islands.

But whatever men may do to oppose God, his purposes will come to pass. In 1853 Commodore Parry, a descendant of one of the Pilgrim Fathers, sailed with his fleet into the harbor of Jeddo; and one Sunday morning he opened his Bible and read aloud the hundredth Psalm, and so took the country for Christ. In 1854 a commercial treaty with America was signed, and in 1858 one with England. Thus the gates of Japan were opened.

In 1854 an English fleet entered the Nagasaki Bay. The Japanese commander-in-chief of the district was suspicious of the new-comers, and watched them carefully. To do this the better, he often went out in a little boat on the bay. One evening he saw a book floating on the water. He had it brought to him. It proved to be an English New Testament. Curious to know what it was, he sent for a Dutch interpreter, who told him it was something about Jesus Christ and the English religion. He discovered that there was a translation of the New Testament in Chinese, and immediately sent to Shanghai for a copy, and began to study it. This man's name was Wakasa, and he induced his brother Ayabe and a servant Montono to study it along with him. Sometime after, they discovered that a Christian missionary, Dr. Verbeek, had come to the island. They sought him, and he had the great joy of teaching them about

Christ. At one time, when Ayabe was on duty at some distance from Nagasaki, he sent a servant two days' journey to and fro to listen to Dr. Verbeck's teaching, and bring him word. This singular Bible class went on secretly for two or three years, and all three, Wakasa, Ayabe, and their servant Montono, were converted. They were, however, afraid to be baptized, and in consequence of some troubles had to go to China for a time.

About 1868, Dr. Verbeck was told one day that a great man wished to see him. The visitor and his attendants were admitted; and to his unutterable joy, he saw Wakasa, two of his sons, his brother Ayabe, and their servant Montono. They said that the object of their visit was to receive baptism, and to declare themselves Christians. The missionary told them of the danger before them, for the law was still in force, proclaiming death to any who should call himself by the name of Christ; but they were unmoved. The next Sunday evening they returned. The doors were shut for fear of the government, and they were all baptized, and joined the mission circle in the communion service. What joy there must have been among the angels of heaven that night. The "bread" literally "cast upon the waters" was found "after many days." One wonders what hand dropped that Testament into the sea. Did some one, seeing the commander-in-chief hovering about, let it fall in faith with prayer? Or did it slip from the feeble grasp of a little child? God knows, and God ordered it.

But this is not all that may be told of the good effected by that Testament. Only a year or two ago, one Sabbath day, two strangers were seen in the little church at Deshima. One was a Japanese lady of rank, and the other her attendant. When the service was over, the lady introduced herself as the daughter of Wakasa. She said her father had died a few years ago, a believing, rejoicing Christian. She had married, and had come to Nagasaki, hoping to find her father's old friend, Dr. Verbeck. She was much disappointed at hearing that he had removed

to Tokio. She and her attendant were further instructed and baptized. The nurse is now in her own village acting as a Bible-woman. She teaches a school for girls, and has Bible classes for women. There are now twenty converts in that village, the result of her labors.

The lady is useful in her own sphere. She at once joined a Christian congregation at Osaka, the place to which she removed, and has helped to establish a mission in an island which was without a Christian teacher.

God says : " My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." That Testament flung upon the water accomplished that which God pleased.

The first Protestant missionaries to Japan were sent out by American societies in 1859 and 1860. The American Episcopal Church sent one, the Presbyterian Board three, and the Board of the American Reformed Church three. At that time there was not a native known to be a Christian. " Most of the people were able to read, their home lives were pleasant and cheerful, the public vices were great, but the people were intellectually quick, clever, and apt to learn."

The missionaries were engaged until 1872 teaching in government schools, but they were not allowed to give any systematic religious instruction. It was only in occasional addresses and home talks that they were able to present the Gospel. But the heaven thus got in, and it was bound to spread. Then the Bible Societies of Scotland and America sent their agents. Chinese Testaments and tracts were circulated ; whole cases were often sold in a few days. Gradually other missionary societies entered the field, the Boston American Board in 1869, then the Episcopal Methodist Mission, then the Scotch and English societies.

During the week of prayer in 1872 some of the Japanese students who had received instruction in the private classes of the missionaries joined in the English prayer-meetings at Yoko-

hama. Passages from the Acts of the Apostles were read and explained in Japanese. The interest deepened, and the meetings continued until the end of February. After a week or two, the Japanese students commenced praying with tears, entreating God to give his spirit to Japan as to the early Church and to the people around the Apostles. Captains of English and American men-of-war who were present thus wrote: "The prayers of these Japanese take the heart out of us." Several now made a public profession, and in March, 1872, the first Japanese congregation was formed with eleven converts. In 1878 these had increased to 1,200 communicants and forty congregations, and a community of 5,000 Christians.

This year, 1888, it is stated that there are 19,829 communicants, and a Christian community numbering 50,000.

Truly, Pentecostal times are coming back to the world. What wonders God has already wrought! And we may expect to see greater things than these all over the world. The Spirit of God is with us, ready and willing to work mightily, and it is only our want of faith that hinders the glorious manifestations of his power and presence.—*Indian Witness*.

THE HOME MISSIONARY'S THANKSGIVING.

BY MARY B. WINGATE.

'T WAS dreary November,
Out in the far West,
A settler's rude dwelling
Contained a home-nest,
Where father and mother
And little ones three
At work for the Master
In earnest would be.
For souls were still precious
Out on the frontier;
And men who had gone there
The Gospel must hear.

The wild beasts were round them,
The Indian lurked near;
Yet trusting their Father,
They lived without fear.
Privation and toil
They met on each hand,
For men all around them
Were clearing the land,
And building rude cabins
For loved ones to share,—
A "dug-out" oft holding
A new married pair.

But Thanksgiving wakened
Fond memories of home;
And thoughts of loved faces
Intrusive would come.
Oh, heartfelt the yearning
For love and good cheer,
For bounties that come with
The feast of the year.
Their heart-ache and longing
Each strove to conceal;
They counted it weakness
That thus they should feel,—
Both earnestly praying
That strength would be given
To labor and wait for
Thanksgiving in heaven.

'Twould come on the morrow!
As dusk settled down
They saw, slow approaching,
A man from the town.
"A box for you, parson,
I've brought with my beast;
'Tis powerful heavy!"
And came from the East!"

With hearts of thanksgiving
They bolted the door ;
The box was soon opened,—
On table and floor
They spread out their treasures,
And counted them o'er.
Many well-known dainties
From dear ones were found ;
And good woolen garments,—
Enough to go round.
Of new books and papers
One corner was full ;
While each of the children
Had toys and a doll.
Such kind, loving letters
From loved ones at home ;
They said, " Oh, remember,
Wherever you roam,
For you are still praying
The churches at home."

The morning dawned brightly,
With memories so dear !
The table was laden
With Thanksgiving cheer.
The children danced gaily
With dollies and toys ;
The parents seemed children
With holier joys.
Of all their Thanksgivings
They count that the best,
Spent in a rude cabin
Out in the " far West !"

WHEN you have "the blues," do one of three things : Go out into the open air ; go to see some one less favored by fortune than yourself ; or go to God in secret prayer. This is not a world for a child of God to mope in.—*Nashville Advocate.*

MISSIONARY COSTUMES.

RECEIPTS for costume-fund during the past two months are as follows :—

Pleasant Plain Auxiliary, Nebraska.....	\$ 50
Auxiliary, Winona, Minn.....	1 00
A friend, Minnesota Junction, Wis.....	1 38
"Cheerful Workers," Greenwich Street church, Providence, R. I.....	1 75
Total	\$4 63

In addition to the above, the materials and making of a complete costume have been donated by the Auxiliary at Great Falls, N. H.

Orders and contributions should be forwarded to Miss K. J. Anthony, 40 Summer St., Providence, R. I.

THE *Times of India* regrets that the great reform in Rajputana has attracted so little notice in India or England. The great change has been wrought quietly and calmly, but its significance can hardly be over-estimated. Ten millions of India's noblest sons have shaken off a crushing custom, and 130,000 square miles of territory is freed from a merciless sirocco. The *Times* shows that a native prince, whose income was Rs. 56,250, spent Rs. 75,000 upon the marriage of his brother; that another prince, whose income was less than a lakh, spent Rs. 150,000 on marriage presents. Other cases are cited where the expenditure was even more reckless; and, of course, the money was indiscriminately bestowed, and consequently wasted. Under the lash of such a custom, female infants were frequently destroyed, and the poverty of the masses was abysmal. But the decree has gone forth, and marriage expenses must vary from one-fourth to two-thirds of the annual income in the future; while girls must reach the age of 14, and boys 18 before marriage in this great state. This action is practical, and let us hope prophetic.—*Indian Witness*.

FROM THE FIELD.

WINDS, STORMS: WHEN TO BE EXPECTED, ETC.

BY HATTIE P. PHILLIPS.

THE above subject falls to my lot, but the article for last month took the circle of the year so thoroughly that there remains comparatively little to be told, aside from personal experiences. The most memorable one I ever had of any *wind* was that of our cyclone last year; but that Mrs. Griffin is to describe next month, so I fancy my article will prove rather fragmentary—a gathering together of the bits that have been left unused.

I have been looking up “authority” on winds, and it may be there are some to whom the result of the search will be as fresh and interesting as to myself. The trade-winds—so called because of their value to white-winged commerce—show their natural character only on the Atlantic, Pacific, and southern half of the Indian Ocean, and even there only when they have left the continents far enough behind to have shaken off the influence of their hot and cold surfaces. It will be seen, then, that all I need say of them is that we in India have nothing to do with them, nor they with us; so, interesting as the subject is, we will drop it, and turn to our Indian specialty, the monsoons.

A glance at the map of the Eastern Hemisphere will show that we at Balasore can just count ourselves as being in the Torrid Zone, being only about two degrees south of the line that divides it from the North Temperate; and even Cape Comorin, our most southern extremity, falls eight degrees short of reaching the equator. So, India is wholly in the Northern Hemisphere. Now, on the approach of the northern summer, this continent—Asia—of course becomes gradually heated, while Southern Africa grows colder. Our hot air rises, and

South African air, rushing in to take its place, becomes our south-west monsoon.

According to the books, it lasts from April to October; according to my observation of the facts, it begins a month or more earlier, and is greeted by Anglo-Indians with a sigh for the delicious cool weather that has "gone to return no more"—for nine months. However, we have reason to be most grateful for this offering from the Dark Continent. Those of us who live near the eastern coast, I suspect, get our breath quite as often from Australia as from Africa, and there is seldom a day so hot that we do not get a pleasant breeze from the south when the sun is getting low in the west. Those farther inland get it correspondingly later and warmer.

The past hot season, however, has been an exceptionally hot one, and Balasore was said to record the greatest heat of any place in Bengal. After a certain day that had been unusually hot, I was awakened in the night by the slamming of doors (we sleep with the house open almost the entire year). Rising, I found the wind was fiercely hot, like the breath of a furnace, such as I had never known in the night. It was two o'clock A. M., and the mercury stood at 94 degrees. At 4.30 it had risen to 95 degrees. Two or three days it registered 99 degrees in a darkened room, shaded on both its outward sides by a wide veranda. It was said to rise to 115 degrees in the shade, here in the station; but if so, I am confident it must have been in a veranda, not in a closed room. I know these numbers are not so much higher than are sometimes registered in our northern and sea-board States; but it is a well-attested fact that it is beyond the power of the thermometer to give any just idea of the quality of tropical heat. The vertical rays of the sun beat down upon the brain of any one not "to the manner born," in a way not to be accounted for by any readings of the thermometer. Starting out to my work in the afternoon, protected by a large, thick, pith hat, very dark goggles,

and a double umbrella or a buggy top, I have felt the heat like a close, sensible pressure on my temples, the instant I stepped out.

One night during the past season, while sleeping out of doors, I found the hot wind fairly stifling. Two days of this terrible heat left me feeling weakened as by a fever, and its fierceness gave an indefinable dread of some impending evil that was far from enjoyable.

Notwithstanding our extra heat, however, with two or three exceptions our nights, thanks to that same southern monsoon, were much more endurable than those of Midnapore, where the outside heat was so much greater than that within doors that the houses were sometimes kept closed until midnight.

With the coming of the rains—middle of June—the fierce heat abates, but a steaming heat takes its place, and holds on until nerve and vitality are at a low ebb, if, indeed, positive illness has been escaped. But, trying as the rains are, no season is more important. Without just such a season, India would lose its “staff of life,” rice, and be forced to look about for another. During this time is stored up in innumerable tanks—more or less foul, to be sure—the chief water supply for natives, for the eight months that follow; and as they have an immense evaporating surface, they need just such a season to fill them to the brim. And then how all vegetation runs riot! If you want an ornamental garden you must work now or never, for during the remainder of the year you can do little more than keep things from dying. The cold season, to be sure, is the time for home vegetables, but they demand constant watering.

But the southern monsoon does not continue the year round. Summer at length passes to the Southern Hemisphere, warms up southern Africa and Australia, leaving Asia to cool down, and the winds to reverse their programme. The hot air of the former rises, and our cold, northern Asiatic winds rush in to take its place. Sweeping along southward, they grow gradually

milder until, passing us on their way, they give us the most delightful season of our year.

When November is fairly on the *tapis*, we aliens are keenly on the lookout for the change in the wind. At last the joyful word passes around, "Did you notice that the wind was from the north this morning?" and a little later on, "Did you notice how nice and cold the water was, when you washed your face this morning?" Winter clothing is brought out, and we dress as warmly here with our lowered vitality as at home, though few of us enjoy the luxury of a fire in the house. I know of no more delightful way of spending the cold season than touring in the country. I speak now of the body only. The cool, bracing air, the out-door life, the morning march from station to station,—all these give a zest to physical life of which we know little during the remainder of the year. I well remember making the remark under such circumstances, "What delicious nights for sleeping!" and receiving for an answer, "Yes, and what days for eating!" The physical enjoyment of the year being confined chiefly to these four months, what wonder that they are eagerly greeted and regretfully relinquished!

When the monsoon is changing from north to south, and from south to north again, then is the time for cyclones and other violent storms. The latter were described last month, and you will be introduced to the former next month.

P. S.—Allow me to add a characteristically feminine "P. S.," which, if it does not contain the gist of the article, shall contain an important fact—one which should forever reconcile the Anglo-Indian world to the southern monsoon, notwithstanding it is so much less agreeable than its northern complement. "Authority" states that we are wholly dependent upon it for our rains, and that without it immense tracts of Southern Asia would be arid deserts. This friendly visitor, coming to us from across the Indian Ocean, brings with it the clouds floating in its track, and, arriving, pours them in life-giving torrents on these otherwise barren wastes.

THE UBIQUITOUS CROW.

BY H. M. B.

PROBABLY there is not a bird in India that would be familiar to an American, so those who love to see these little creatures, sent by God to help beautify the world, and hear their songs, can find both pleasure and profit by observing them here. Most likely the majority of species are quite local, because different parts of India are so different. Where the vegetation is profuse there will be found that kind of bird that delights in much shade. In the mountains, where the weather is cold the most of the time, still another kind of bird will be found, and so on. But it seems that the crow is at home everywhere. There are many varieties and sizes, and none of them are like the domestic crow of America. Some are larger than he, and some smaller. The little Jack crow is a beautiful bird, having about the same size of body as the robin, and a long bifurcated tail. He delights to sit on the telegraph wires, where he may be seen at almost any time of the day. But he, as well as nearly all other species, is shy, not preferring to live near houses, as the others do. A person coming to India will see the crow the first thing, and especially that one which is designated above as "ubiquitous," for the city of Calcutta, where we first land, is full of them. One is surprised to see how very plentiful they are, and how tame. The only wonder is how there can be found a sufficient amount of offal to support such a large army of birds. At almost all times of the year, the doors and window are kept open to admit the light and plenty of air. But those who have breakfast waiting on the table dare not leave it unprotected while they may be called away for a minute or two, as in that case the crows would, in all probability, devour it in a very short time. They are the pests of the native shop-keepers, whose commodities displayed in the open air offer a tempting sight to the hungry birds. This crow loves to visit the crowded bazaar as well as the country store, and his

sharp eye is always on the morsel he likes. Ten seconds only are necessary for him to perfect all the arrangements for carrying out a foraging expedition, and return in triumph to his perch in a neighboring tree, in actual possession of his booty. The natives have a kind of scare-crow, but anyone seeing this appliance for the first time would find it rather difficult to guess the purpose for which it was intended. When sweetmeats are displayed in the open air, they suspend in some convenient place near to the baskets which hold them, a miniature bow and arrow. The arrow is fixed to the string, and the bow bent as if firing. In this position it is tied fast, and meant to deceive the crow with the idea that if he comes near that place the arrow will suddenly spring off and make a hole through his body. Judging from the universality of this trick, it would seem to be a successful one. That is out-and-out Hinduism, and is suggestive of one of their characteristics. They fight each other in the same way, so to speak, with violent intimidations, loud and angry words, and sometimes with howlings like a wild animal, but very, very seldom with such a thing as a concrete blow! There is no difficulty in finding considerable beauty in these scavenger birds. Of the two varieties mentioned, one is perfectly black and glossy in every part, nineteen inches long, with a bill two and a half inches. He is a very much abused bird, but evidently doesn't know it. His family is always large, for he is obliged to entertain visitors at all times. There is another bird called the koel, about the same size and color as this black crow, and the female never builds her own nest nor rears her own young. She imposes on the kindness of the common crow to make her do both for her. The other bird is smaller than the common crow, and has a really pretty plumage. His head and tail are black, but the neck and body present very beautiful tints of slate, purple, and brown. Wherever there is a dead body of any kind there is always seen a large flock of crows.

HELPS FOR MONTHLY MEETINGS.

(See articles in *From the Field*.)

HAVE the trade-winds any influence upon the climate in India?

Describe location of our mission field in its relation to the zones and the equator.

Explain monsoon,—its cause, time of duration.

Character of the last hot season.

Give Miss H. Phillips's description of one of the intensely hot times, and the effect of the vertical rays.

What difference between Balasore and Midnapore?

What change occurs in June?

Tell the value of the rainy season.

Describe the change that comes in November.

The enjoyment of the cold season.

Under what circumstances do cyclones and violent storms occur?

The value of the southern monsoon.

We suggest that the article on "The Ubiquitous Crow" be read, or that some one give the gist of it, and that the members of the Auxiliary, especially in farming districts, be requested to talk about it at the tea-table, when the men and boys are present. Such familiar talks about matters connected with the mission field will direct attention to it, and help develop interest in the work.

MR. MACKAY, of the Nyanza mission, writes: "Drink is the curse of Africa. Go where you will, you will find every week, and, where grain is plentiful, every night, man, woman, and child reeling from the effects of alcohol. The vast waste of Africa is ruined with rum."

HOME DEPARTMENT.

ENTHUSIASM.

IN this particular age *women* are remarkably enthusiastic, and there is reason for it. For centuries they have been checked and repressed. Only of late have they come into possession of some of their rights, and been allowed to exercise their powers. They have become a recognized factor in the work and administration of the Church. Women far outnumber men in the sanctuary, and are by nature more religious. It is not, however, to tickle the vanity of woman that these facts are presented, but simply that she may realize her power, and spur herself on to fresh endeavor.

The power of *one* enthusiastic person can not be overestimated. Had it not been for the enthusiasm of Queen Isabella, Columbus would never have discovered a new world.

Agnes Hedenstrom's enthusiastic work for her Master turned five thousand dirty, ragged sailors into well-dressed citizens, who despised the low haunts of vice they used to frequent.

Mary Livermore so fired the workers for the Sanitary Commission that they raised thousands of dollars to give comforts to our sick and dying soldiery; and the deep soul of Frances Willard has poured fresh life into the cause of temperance, and waked new zeal in many sluggish breasts.

In a little village in France there lived a peasant family which numbered among its children a girl of sixteen summers. This little maiden was not honored by social station, nor could she boast of learning, for she could neither read nor write. Her chief beauty lay in her devotion to the religion she professed and a spotless life of purity.

One day she thought she heard voices that called her to save her loved country, France. The words she heard

were, "Come and help us." Repeated again and again, they inspired her with courage and enthusiasm, and she offered herself to the French army, saying, "I am Joan the maid, sent by God to save France." They laughed her to scorn, and sent her home. It did seem absurd! A large, well-trained English army, which already had conquered many of the best cities of France, to be vanquished by a maid of sixteen!

The governor had sent her home, but the "God in you" spirit could not be subdued. Again the voices call, and again she goes and pleads with the great military leaders; and such was her enthusiasm, and their desperation, that they let her lead them forth. One victory succeeded another, until England was vanquished, and Charles VII. wore his crown as king of France.

This thrilling episode of history is but an image of the times in which we live. To-day a heathen world sits enslaved in sin and degradation, and the worst slave of all is—*woman*. Our sisters in heathen darkness are crying, "Come and help us; come and help us!" and shall we, who live in the full light of Gospel glory, refuse to hear their call? Shall we not rather go forward, from victory to victory, until every knee shall bow, and every tongue confess that Christ is King.

Enthusiasm in its full meaning signifies work. It is not a spark of inspiration caught in a stirring meeting, which goes out with the first breeze from the world; it is rather the kindling of a purpose, which shall show itself in active labor. Momentary gush is not enthusiasm, any more than letting off steam is propelling a train. Enthusiasm must be tested; "By its fruits ye shall know it."—*Mrs. John L. Scudder, in Life and Light.*

SERVICE.

WHO would not glory in being so utterly weak and helpless that the Lord Jesus Christ should find no hindrance to the perfect working of his mighty power through us and in us?

Then, too, if the work is his, the responsibility is his, and we have no room left for worrying about it. Everything in reference to it is known to him, and he can manage it all. Why not leave it all with him then, and consent to be treated like a child and guided where to go? It is a fact that the most effectual workers I know are those who do not feel the least care or anxiety about their work, but who commit it all to their dear Master, and, asking him to guide them moment by moment in reference to it, trust him implicitly for each moment's needed support of wisdom and of strength.

We find out that we are not responsible for all the work in the world. The commands cease to be general, and become personal and individual. The Master does not map out a general course of action for us, and leave us to get along through it by our own wisdom and skill as best we may; but he leads us step by step, giving us each hour the especial guidance needed for that hour. His blessed Spirit dwelling in us brings to our remembrance *at the time* the necessary command, so that we do not need to take any thought ahead, but simply to take each step as it is made known to us, following our Lord whithersoever he leads us. "The *steps* of a good man are ordered of the Lord," not his way only, but each separate step in that way.

HANNAH WHITALL SMITH.

HEALTH NOTES.

DR. JAMES JACKSON says: "The very great majority of the Lord's followers have abnormal desires for food. They err as much from the true line in respect of quality as of quantity. Their foods are cooked so that the use of them habitually perverts the appetite and creates an inordinate desire, a lingering, craving lust for victuals. Thus, as a general rule, they overeat. This enthrones the animal, and dethrones the spiritual; and while this condition exists, it builds up an impassable barrier between the Spirit of God and the enslaved spirit."

REV. EDWARD EVERETT HALE gives the following recipe for remaining young: "He who is to remain young is to think of himself very little, to maintain the laws of health which he has learned, to associate with young people, to live much in the open air, and in some daily pursuit to try and keep even with the best inquiry of his time. All this requires stern and firm moral force. It requires resolution and determination which belong only to sons and daughters of God. Their daily affairs must be largely among those matters which do not change, which are the same to-day as they were when the sons of God first shouted for joy. The man or woman who finds these eternal realities and who lives in them largely, remains, as a child of God should do, forever young."

C. E. PAGE, M. D., says that one of "the prolific causes of consumption is the involuntary cramming and fattening of infancy," followed by the "somewhat less excessive gluttony" of after life. He thinks that "entertainments which are feasts of the body, rather than of the mind, at which all unite, if not in gorging themselves, at least in feeding themselves for pleasure to the disregard of the true requirements of their bodies for nutriment," help to keep alive this gluttonous habit. We wonder what Dr. Page would say of the effect of church suppers, kept up till nine and ten o'clock at night,—the ones over which "grace" is said,—upon these bodies which ought to be "temples fit for the Holy Ghost."

MENTAL HEALING most truly says: "When we, in the face of impending disaster and condemnation, resolve to follow principle regardless of consequences, we begin to make something of a home for that principle, we begin to feel the freedom which does not depend on circumstance or opinion. The force with which we press outward has been sustained by a greater supply from within. We are beginning to live from above, instead of from below. Such mental freedom must flow through our bodies in a hundred ways as health, and must also ward off from us many a debilitating mental mistake."

WORDS FROM HOME WORKERS.

IOWA.

The W. M. S. of the *Waterloo* Q. M. held its September session with the Waterloo church on Saturday evening, Sept. 8. The Q. M. president being absent on account of the serious illness of her husband, Mrs. E. M. Eddy, president of the Auxiliary at Waterloo, prepared the programme and presided over the meeting, which opened with singing, "There's a Work for Each of Us." Scripture lesson by the president, followed by prayer by Mrs. M. J. Ward of the Fairbank society; then came select readings, recitations, and essays. The last piece was a short sermon by Gracie Brainard, spoken in a most pleasing manner. The two little boys, Loren H. Slade and George S. Eddy, started out with the boxes and succeeded well, as there was a goodly number present. The collection amounted to \$4.21. The meeting was excellent. There was much to encourage us in the good work begun.

MRS. E. M. EDDY, *Pres.*

The W. M. S. of *Mooreville*, Ia., held a Missionary Concert on Sunday, Aug. 19, 1888. We had a very interesting meeting, consisting of declamations, select readings, dialogues, and essay, interspersed with music. Our society is small, but we are trying to do what we can. We were organized Sept. 27, 1887, by Sister A. A. McKenney, while she was organizing in our State. We have but nine members, and they are widely scattered, but we have held monthly meetings, four public meetings, and one festival. We have, during the year past, raised \$34, and feel that God has blessed us in the work; and we feel encouraged to go on, as our public meetings are well attended, and much interest is manifested.

MRS. E. J. MERRITTE.

NEBRASKA.

The Woman's Missionary Society of the *Nemaha River* Q.

M. held its last session with the Grand View church Sept. 15. It being our annual meeting, the following officers were elected: President, Mrs. A. A. Taylor of the Long Branch church; secretary and treasurer, Mrs. J. B. Naylor of the Grand View church. The Auxiliary at the latter church has raised within the past year \$195, or near that amount, which has been mostly used for home work, \$135 on church debt, \$28 on pastor's salary, and the rest for State work. Sept. 13, we had a Harvest Offering which brought us \$77. We had pieced a quilt and solicited names to be printed on it. This was sold to the highest bidder, and brought us \$20. All told, the quilt netted us \$76. Most of the names brought ten cents each; six, one dollar; seven, twenty-five cents; and two, fifteen cents. We hold our meetings every two weeks in the afternoon; have a prayer-meeting every time we meet, after which we plan for future work and adjourn. We all seem to enjoy the meetings, and they are increasing in interest, and have proved to be a great source of strength to the church. Owing to our scattered and weak condition, we thought at first we could not even sustain a monthly meeting, but our experience in meeting together has been such that we would advise others to do likewise.

MRS. J. B. NAYLOR, *Sec. and Treas.*

MAINE.

A meeting of the York Co.. Q. M. W. M. S. was held at Springvale, Sept. 5, at 1.30 P. M. The prayer-meeting, led by Mrs. A. H. Milliken, was followed by a memorial service. Resolutions were presented by the secretary, and adopted, as follows:—

Whereas, It hath pleased our Heavenly Father, in his infinite compassion, to permit our sister, Mrs. Clara E. Dexter, to pass from unremitting toil to perfect rest, therefore

Resolved, That we hold in memory her self-sacrificing, Christian spirit, and earnest efforts for the promotion of the cause of Christ, in the evangelization of the world.

Resolved, That while we miss her executive ability and her

generous aid, as also her cheering and enthusiastic words in our mission work, that they shall serve as an incentive to stimulate *us* to carefully seek to gather up the golden threads of her work, and by faithfulness learn the secret of her success.

Resolved, That we will devoutly imitate her example in bringing out latent talent, remembering, though it be arduous, that those who train others to take up work when they lay it down, do the best service in the cause of the Master.

Resolved, That we extend our tenderest sympathy to the bereaved family upon whom this affliction rests most heavily, fervently commending them to the loving care of our Heavenly Father.

Resolved, That a copy of these resolutions be sent to the home circle, the MISSIONARY HELPER, and entered upon our Q. M. records.

Remarks expressive of the intrinsic value of her service, and the deprivation we sustain by her removal, were made by Rev's O. W. Waldron, O. H. Tracy, Miss L. A. DeMeritte, and others. It was remarked that "she impressed one with the thought that she had a mission and was seeking to accomplish that work." The subdued sorrow that pervaded the assembly, and the voices, tremulous with emotion, were indicative of the large place she filled in the denomination. At the close, Rev. O. W. Waldron led in a fervent prayer, especially commending the sadly bereaved husband and family to the tender care of our Heavenly Father.

Addresses, "The Need of Heartiness in Christian Work," by Miss L. A. DeMeritte, and "The Weekly Offering System and the Monthly Concert of Prayer for Missions," by Rev. O. W. Waldron, were enthusiastic and instructive. The following resolution, prepared by Mrs. Dexter and adopted at our late Yearly Meeting held in Saco, was presented by the secretary:—

Resolved, That in view of the urgent necessity of a reliable basis upon which to carry on our mission work, we earnestly request each church to appoint a committee of one or more to solicit subscriptions, on the weekly offering plan, from every member of the church, congregation, and Sunday-school, the

amount raised to be appropriated according to the plan of our benevolent societies, unless otherwise expressed by the subscribers, and the money to be collected monthly; and we pledge ourselves to exert our influence for the advancement of the work in our parent societies, and put forth our earnest efforts to sustain monthly concerts and the weekly offering system.

The envelopes were distributed in the congregation, and pledges were received from eight churches in which this system is to be adopted. An earnest effort is being made to make this practicable in the sixty-six churches in the Maine Western Yearly Meeting.

Thus, glistening sheaves shall be garnered as the fruitage of her labors of love, and she shall be remembered by "what she has done."

Miss Mary Bacheler gave an interesting address in the evening. The union of effort in our mission work was marked, and thus received a new impetus.

ADDIE B. WEBBER, *Q. M. Sec.*

The W. M. S. of *Cumberland Q. M.* held a very interesting meeting Wednesday, Aug. 29, in connection with the *Q. M.* held at Oak Hill, Standish. The meeting was opened by Scripture reading by Miss Bacheler, prayer by Rev. Mr. Guile, and singing. Miss Mary W. Bacheler of Midnapore, India, was with us, and her bright young face was an inspiration. She spoke in her usual pleasant and attractive manner, to which the people listened with close attention, and we hope an increasing interest in missionary work. A little boy and girl were dressed in a saree, to show the manner of dressing in India. Miss Bacheler read extracts from letters received from her father, Dr. O. R. Bacheler, and her brother, Dr. H. M. Bacheler. Miss Bacheler sung a song in the Hindu language. Mrs. Clark, our Y. M. president, also spoke a few earnest words to us. Three new subscribers for the *HELPER* were obtained. A collection of \$9.06 was taken.

For God, and home, and every land,

So. Windham.

MRS. N. P. PHINNEY, *Pres.*

MICHIGAN.

The Woman's Missionary Society of the St. Joseph Valley Y. M. held its fifth annual session with Calhoun and North Branch Q. M., held in connection with the Hadley Corner church, Aug. 18, 1888. At the business meeting, Rev. Ada Kennan was elected president, and Miss Etta Shear, secretary and treasurer. The receipts for the year were \$30.05, expended as follows: For Foreign Missions, \$16.90; Home Missions, \$1.85; General Fund, \$9.00; Educational Fund at Hillsdale, \$2.30.

MISS ETTA SHEAR, *Q. M. Sec.*

WISCONSIN.

The "Cheerful Workers" of Winneconne, Wis., have been piecing a quilt to raise money for missions. The girls pieced the blocks and worked the names of the "Cheerful Workers" in red outline stitch, while girls and boys solicited names to be put on the quilt at ten cents a name, and thus secured \$17.00. The quilt contains 198 names, the solicitors' names being in the center of each block, and without paying. The Woman's Missionary Society then donated lining, batting, thread, writing of names, and quilting. It was then taken to the Harvest Festival, held in the basement of the church Sept. 28, and ten individuals bought the quilt, paying \$4.25, and presented it to the leader of the Mission Band, who fully appreciates this token of kindness. Among the pleasant associations connected with this quilt are the willingness of the Band to enter into the work, the hearty co-operation of the Woman's Missionary Society, the generosity of the brothers who bought it, and the blessed object for which we worked. It will always be a pleasant reminder of the old and young "Cheerful Workers" of Winneconne.

MRS. A. A. MCKENNEY.

MINNESOTA.

In reviewing the work of another year, we are reminded that a few words may be welcome for the HELPER, as Mrs. Burlingame met with us in 1883, and helped organize this little band

of mission workers. Has it been a success, you ask, and what the work done? "Our numbers have been few, but we have not been idle. Much has been home work, as our church, all told, numbers only fifteen members, and only two of them are men. Some live away, and do not help in our church work. But we need not estimate our success wholly by our numbers, but by the interest we feel to carry "Gospel light" to darkened minds. No work will escape the eye of Him who has said, "Go work to-day in my vineyard." In the last ten months we have paid \$15.50 for home work, and sent \$3.50 each for Home and Foreign Missions, making \$22.50 paid out. We have labored under many disadvantages in the past, but look forward with increased interest and courage, as we have added to our numbers a few earnest workers, who, we hope, will be a power for good in our community in the coming year. This review awakens sad as well as pleasant memories. We are reminded that one of our number, Mrs. Stedman, has been called to her home above. It brings a lesson for us all to "do with our might what our hands find to do," and "work while it is day." Aug. 17 we held a missionary concert. Hope to have another soon. Were expecting Miss Ida Phillips with us this evening, but are disappointed. She can do great good in going among these small societies, to awaken an interest, as so few have ever heard those direct from the foreign fields.

MRS. M. M. GRANNIS, *Sec.*

PENNSYLVANIA.

WASHINGTON Q. M.—We met at the residence of Mr. Mitchell, near the Pageville church, for our business meeting, with our president, Mrs. Wm. McLatchey of Spring Creek, in the chair. The meeting opened by singing, "Am I a Soldier of the Cross." Prayer by Sister Lucy Morton of the French Creek Q. M. Voted that Sister L. Morton be permitted to discuss all questions with us. Voted that we buy a book for our Q. M. secretary. The president stated that she had found out that other Quarterly Meetings had treasurers. We had always taken a collection, but had given it to the Auxiliary of the church where the Q. M. was held; and she recommended that we take half of the collection and put it in the Q. M. treasury for our expenses, and give the other half to the Auxiliary where the Q. M. is held, for Foreign Missions. Remarks in favor by

Sisters Owen, Morton, Barns, Hull, and Steward. Voted that we have a treasurer, and that our secretary act as such. Resolutions of respect were passed on the death of Sister Mary Rogers, of Pageville, a former Q. M. president. Voted to send Sister E. N. Owen as delegate to French Creek Q. M. Adjourned to go to the Pageville church for our public meeting. The exercises consisted of singing, responsive Scripture reading by Mrs. J. Hull of Rockdale, prayer by Sister Kettle, the pastor's wife, reading the minutes of last Q. M. and the reports of the different Auxiliaries, select reading by Miss Winchester, singing, essay by Bertha Rogers, recitation by three little girls, select reading by Alice Rogers, essay by Gena Bennett, select reading by Miss Myra Owen, recitation by Miss Leonore Winchester, recitation, "Little Red Box," by little Myrtle Morley, followed by remarks by Sisters Kettle, Morton, and Barns, and the brethren in the ministry. Closing remarks by the president. The collection, \$3.40.

MRS. E. N. OWEN, *Q. M. Sec.*



LITTLE KAMALA.

THERE are some dear little girls in my Bengali school, but the pet of all is little Kamala. She is a fair little maiden with large, serious, dark eyes, and silky black hair that will fall over her face in spite of her efforts to keep it back. She wears a ring in her nose, rings in her ears, rings on her ankles, and bracelets on her arms. The first day she came to school she was rather frightened and cried loudly several times, but after a few days she began to like coming very much. She tried hard to learn to sew, and was very proud when she could thread her own needle. She likes sewing better than studying, and it took her a long time to learn those queer-shaped Bengali letters. Do you know the names of any of them? Here
kaw, khaw, gaw, ghaw, chaw, chhaw.

Kamala was usually a good girl, but one day she was naughty. A lady came in while the girls were sewing, and a parcel she held on her lap fell on the floor. I told Kamala, who was near her, to pick it up, and she refused. She belongs to the highest of all the castes, and her father is very rich. She did not like to do what servants had always done for her. I knew that Kamala would never be a happy, lovable little girl if she did not learn to obey; and as she continued to refuse, she had to be punished. She picked up the parcel, and gave it to the lady. Then she ran to me and put her arms round my neck, and soon was happy again. Wasn't that much better than sulking a long time and making everyone unhappy? C. I. BOYER.

DEAR CHILDREN :—Otis and Lura are Dr. Bachelor's children, in Midnapore. They have another baby, Willie; but as no one but his mother can understand his language, I can not put him in my letter.

Otis is seven, and Lura not quite four. They try to be good little children, and both sing very sweetly. I was in Midnapore a part of this rainy season, and one evening we moved away from the lamps. Did you read my last letter, and can you guess why? Lura said, "Mamma, I wish God nor anybody else didn't make lamps."

"Why?" said her mamma. She answered, as if disgusted, "Because I don't like the 'pokas' (insects)."

But Otis had another idea of lamps, as you will see.

At worship, Dr. Harry questioned Otis on what he read, and explained to him what he did not understand. One morning when I was there, the Bible reading began with the verse about not lighting a candle and putting it under a bushel, or under a bed, but on a candlestick, that all might see. (Find the place and read it.)

The doctor said, "When we light a lamp, we don't put it in a large basket, or under a bed, do we, Otis?"

"No."

"Where do we put it?"

"On the veranda."

"Why?"

"To keep out the snakes."

You see this was not quite the lesson the Bible meant to teach, and we were amused.

Do you remember the text about "a light to our path and a lamp to our feet"? That would mean more to you here where no one feels safe out in the dark without just that.

Dear children, we are all out in the dark, and we need that light to our path and that lamp to our feet, for there are sins more fatal than the cobra bite, sins that cause *eternal death*. Here is a warning against one of them: "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth *like a serpent*, and stingeth like an adder." That means that it will *poison you to death*—a death far worse than that from the bite of a deadly serpent.

Yours with love,

Balasore, India.

LIBBIE C. GRIFFIN.

LETTER FROM MICHIGAN.

WE do not see many letters in the HELPER from the North Rome Mission Band, so we thought we would write and tell you what we are doing. Three weeks ago we met at Mrs. Morey's. We made work-bags to send to India to the Industrial School. We did not get them all done, so we met again last Saturday. Into each work-bag we are to put a spool of thread, thimble, pin-ball, pins, needles, and patchwork. We meet again a week from Saturday to finish our work. Last spring we basted blocks to send to Mrs. Brackett, Harper's Ferry, to help her in her work. We want to do all we can to help on this glorious cause.

LENA C. KIMBALL.

Sept. 13, 1888.

PUBLISHER'S DEPARTMENT.

AUTUMN OF 1888.

Attractive Premium Offers of the "Missionary Helper."

THE special offers of the autumn of '87 were so favorably received that we are encouraged to make yet more liberal opportunities for '88.

Each new subscriber, whose name shall be received *before* January, 1889, will receive the magazine *fifteen* months, beginning October, '88, for the subscription price of fifty cents.

Any person sending in the names of *three* new subscribers in one order shall be entitled to one copy *free*.

Any person sending in the names of *six* new subscribers in one order shall be entitled to a copy of "Ben Hur," by Lew Wallace, or a copy of "Children's Meetings, and How to Conduct Them."

Any person sending in the names of *twelve* new subscribers in one order shall be entitled to a copy of "The Crisis of Missions," by Dr. A. T. Pierson, or a copy of "Missionary Reminiscences," by Mrs. M. M. H. Hills.

Subscribers included in either of the above statements will receive fifteen numbers, beginning with October.

Any person who has not subscribed for the magazine for the past two years may be considered a new subscriber.

The above offers will hold good only on subscriptions received *prior* to January, 1889.

EDITORIAL NOTES.

IF *Words from Home Workers* should occupy a little more room than usual in this number, the reason will be the same given by the little girl who, when asked why she talked so much at table, replied, "Betause I'se dot so much to say." We are glad activity gives our workers so much to say. . . . The many friends of our Publisher will be glad to share with her in her rejoicing over the arrival in her home of a young

Missionary Worker, bringing to her her first joy as a mother. This important member of society is named after the sainted mother of Mrs. Andrews. May this dear young life develop the same life-long devotion to everything good that marked her namesake. . . . We congratulate Free Baptists on the fact that, by the vote of the Woman's Board, our Woman's Missionary Society has become a member of the National Council of Women, being the first missionary society in the country to take such action. . . . A word to our missionary friends over the water. Articles have been received from many of you. Some of them have come when I was absent, and I can not tell the exact order in which they were received. They are treasured in my *Missionary Drawer* like diamond dust. Be assured, if they do not appear just when you expect them, they are singing to each other, "Coming, yes, we're coming." It is frequently the case that a missionary sends us an article with no name attached, the note accompanying it having the name. Now, it is an easy thing for this little soft note to slip one side, leaving it a difficult matter to identify the article. *Please* attach your names to your articles. One was recently received having no note with it; as it was type writing, we have no possible clue to the authorship.

CONTRIBUTIONS.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for September, 1888.

MAINE.

Acton and Milton Mills church, one-half each, H. and F. M.	\$18 00	East Otisfield, Children's Band for little girl in Sinclair Or- phanage.....	\$6 20
Acton and Milton Mills auxil- iary, for H. and F. M.....	8 00	Ellsworth Q. M. auxiliary, for Carrie with Mrs. Burkholder	7 40
Aroostook Q. M. for F. M.....	5 00	Exeter Q. M. collection.....	10 93
Bangor auxiliary.....	15 00	Houlton auxiliary, for F. M....	8 72
Cape Elizabeth auxiliary, for Josoda at Midnapore.....	25 00	Houlton, Mrs. Sarah Lary.....	75
East Dixfield auxiliary.....	5 00	Houlton, "Willing Workers," one-half each, Work De- partment at Storer College and Miss Coombs' salary...	9 45
East Dixfield, the late Mrs. R. C. Allen.....	5 00	Kenduskeag, Mrs. J. J. Banks, for F. M., 50 c.; Mrs. H.	
East Hebron auxiliary, for F. M	4 30	Burrill, \$1.00, Mrs. P. A.	
East Hebron, Miss Miranda Merrill for F. M.	1 00		

Case, 50 c., for zenana work; Mrs. S. F. Emerson, 25 c., for Bible women.....	\$2.25
Lewiston, Mrs. S. I. Royal, thank offering for Miss Coombs's school.....	1 00
Maine Central Y. M. collection	13 70
Otisfield Q. M. collection for child with Mrs. Smith.....	4 00
Palmyra auxiliary.....	2 00
Presque Isle auxiliary, for Jessie.....	12 50
Raymond collection for F. M..	5 00
Sebec Q. M., churches, and collection.....	46 16
Sprague's Mills, "Willing Workers," for Miss Coombs	1 75
Topsham, Mrs. James C. Cox..	2 00
West Bowdoin, Mrs. M. E. Grover for F. M.....	4 00
West Bowdoin auxiliary, one-half each, Miss Coombs's salary and Harper's Ferry..	10 00
West Lebanon auxiliary, for Miss Butts's salary.....	5 00
York Co. Q. M. collections.....	6 88
NEW HAMPSHIRE.	
Ashland church, Miss Butts's salary.....	5 00
Center Sandwich auxiliary, Mrs. Lightner's salary, \$3.25; Miss Butts's salary, \$1.75.....	5 00
Center Sandwich, Young People's Soc., for Bible teacher with Miss Hooper.....	6 00
Dover auxiliary, 1st F. B. church.....	7 00
Holderness church, one-half each, Miss Butts and Mrs. Lightner	1 25
Laconia, Miss. Band, for Laconia school, Midnapore.....	6 00
Laconia, Mrs. Malvern's S. S. class, for Miss Butts.....	5 00
Meredith Village, Julia A. Eaton, for Miss Butts.....	3 00
New Hampton auxiliary, salary of Miss Butts.....	5 00
New Hampton, Young People's Soc., for school at Midnapore.....	12 00
New Durham Q. M. auxiliary collection, for Miss Butts...	7 70
New Durham auxiliary, one-half each, Miss Butts and Mrs. Lightner.....	5 00
Northwood Ridge, O. T. Hill, for Hill School with Mrs. Smith.....	25 00
Ossipee church, one-half each, Miss Butts and Mrs. Lightner.....	4 43
Sandwich Q. M. collection.....	4 00
Strafford Corner auxiliary, one-half each, Miss Butts and Mrs. Lightner.....	6 75

West Campton church.....	\$1 00
Whitefield auxiliary, one-half each, Miss Butts and Mrs. Lightner	10 00
Water Village auxiliary, for Miss Butts and Mrs. Lightner.....	3 75
Wolfboro Q. M. auxiliary, for Miss Butts and Mrs. Lightner.....	11 25

VERMONT.

Corinth Q. M., for Mrs. Smith's salary.....	1 00
Enosburg Q. M., for Mrs. Smith's salary.....	2 00
Huntington Q. M., for Mrs. Smith's salary.....	1 00
Huntington church, for Mrs. Smith's salary.....	10 00
Strafford Q. M., for Mrs. Smith's salary.....	2 00
Wheelock Q. M., for Mrs. Smith's salary.....	11 00

MASSACHUSETTS.

Lowell auxiliary, for Harper's Ferry, \$1.00; F. M., \$8.04..	9 04
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MICHIGAN.

Cass and Berrien Q. M., one-half each, H. and F. M.....	3 33
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IOWA.

Delaware and Clayton Q. M. auxiliary, for F. M.....	12 71
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WISCONSIN.

Winneconne auxiliary, for State work.....	4 00
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MINNESOTA.

Blue Earth Valley Q. M., for Zenana school.....	18 00
Chain Lake Q. M., for teacher with Miss Coombs.....	5 16
Sioux Falls auxiliary, for F. M.	5 32
Winona auxiliary, for F. M....	5 00
Welcan auxiliary, for Chandbali	10 00

KANSAS.

Kansas Y. M. auxiliary, for F. M.....	5 00
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NEBRASKA.

Pleasant Plain auxiliary, for F. M.....	1 00
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PROVINCE OF QUEBEC.

Stanstead auxiliary, for Emily.	10 00
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VIRGINIA.

Rehoboth, Carrie Norton, for H. M.....	2 00
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Total.....\$497 68

LAURA A. DEMERITTE, Treas.
Dover, N. H.

